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Review.

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CANDID REMARKS ADDRESED TO CHRISTIANS, ON THE SUBJECT OF THEIR HAVING CONCERN IN LOTTERIES. CONGRESS STREET, BOSTON, 1826.

An anonymous pamphlet bearing this title, came to hand a few days since through the politeness of an eastern correspondent; and though we have no motive of a personal nature to induce us to present it to our readers; yet, as every sincere Christian desires light on all questions of duty, we feel called upon to lay open the pamphlet before us, and canvass the arguments which are contained in it.

The writer had evidently clear and distinct views of his subject; but he spent so little time in digesting his thoughts, that his arguments at first view will seem to be of a less decisive character than they really are.

The writer commences by alluding to the insufficiency of the arguments which are *urged in favour* of Lotteries. He says that *the end which they have in view* is often adduced for their justification; but insists that if a lottery is an *evil of itself*, it ought to be avoided. He admits the fact set forth in the plea; but denies the inference deduced from it. "It is true" he says, "that lotteries are generally established for *good purposes*," and "rarely, and perhaps never, for purposes absolutely evil." "But this fact," he says, "is very far from rendering it certain that their establishment is either wise or innocent. Gaming houses and even brothels have in some countries been licensed, and made to yield a public income!" But in relation to these he says—"what Christians would therefore approve of them?" "we are not allowed to do evil that good may come."

He admits that "professed Christians sometimes have had recourse to lotteries;" but would have it remembered that "even good men have sometimes done wrong."

The next argument is thus stated.

It has been said that the principle of lotteries is the same as that of insurance: and this has been adduced as another argument in their favor. But this assertion is certainly erroneous. The cases are widely different. The business of insurance is, for substance, the creation of a common fund, from which, by a previous contribution to it, those on whom the casualties of life fall, may be saved from embarrassment and distress. Insurance affords relief only where there has been loss; and affords it there, not at random, but on the principles of open and fair dealing. Nothing like this can be claimed for lotteries.

The next argument relates to the casting of lots in scripture, and is thus stated.

That casting of lots mentioned in the scriptures was a solemn appeal to God, imploring his decision of matters in which his own glory was concerned, or which the human powers were thought incompetent rightly to determine. But so far as lotteries are an appeal to God, they are marked with profaneness: The matter to be determined is a few dollars voluntarily placed at hazard, in the hope of obtaining a larger sum, without labor, and at the expense of others. Here is no necessity for an appeal to God. The very attempt to obtain wealth in this way, is a thing, it would seem, of which God must disapprove. And if an appeal is made to him, it is an appeal which takes his name in vain. And of this every man may be convinced by examining facts connected with lotteries, as well as by examining the principles on which they rest. From both sources he will learn that there is no more resemblance between the appeal made to God in common lotteries, and that made to him by the scriptural casting of lots, than there is between profane swearing and the solemnity of an oath.

In many well regulated communities, lotteries are sometimes entirely prohibited by law. The Christian is bound by all means to respect such a law, whether he regards his duty to his Maker or to his fellow creatures. The influence of his example tends either to weaken or to strengthen the government, and he is therefore bound to respect and obey the whole code of civil laws which are given to him, so far as Christian principle will admit of his doing so. And there is no supposable case, where duty compels a man to participate in a lottery, by setting civil law at defiance.

The more important decision for the Christian, however, is that which has respect immediately to the law of God. To prove that lotteries are wrong in this point of view, the writer endeavors to show what they *are*, and what *effects they are calculated to produce*. He says, in the first place, that they "are a species of gambling."

Some may not have been accustomed to view them in this light. But a very little consideration will show that they cannot admit a softer definition. In every lottery, money or property, is placed at stake, and those who place it there win or lose on the same principle precisely, as though the matter were settled by throwing dice, or by any other game of chance.

It is of no consequence to the argument that persons who merely purchase tickets, do not themselves play the game. They stake the money, and then look on while a third person, with their consent and approbation, plays it for them. And how can a man justify himself in doing this, by any reasoning which would not justify him in sitting down at the gambler's table? Between lotteries and other games of chance, there may indeed be a circumstancial difference; but the general nature of both is the same. It is alike true of them both, that property is voluntarily placed at hazard; that of the persons concerned, some win and some lose; and that those who are successful, a e so at the expense of others, without any virtuous enterprise or industry of their own.

If lotteries, then, are to be considered as a species of gambling, this single view of the subject should deter the Christian from engaging in them.

The writer next infers the unlawfulness of lotteries, from the consideration of the effects they are calculated to produce.

Lotteries, like all other kinds of gambling, produce mischievious effects. They are destructive of industry. It is evidently the will of God that men should live by honest labour in some lawful calling. And when they turn aside from his appointment in this respect, evils always ensue. But the whole tendency of lotteries, is, to turn them aside and fill them with vain expectations of wealth without labour. The man who has purchased a ticket, must frequently visit the Lottery office—the place where he hopes his fortune is to be made This consumes his time, and gives a check to his lawful business. * * * * Pursuing this course his habits of sober industry are gradually undermined, and are succeeded by idleness and a reliance on chance for means of subsistence, or for an increase of his property. * * * * * Lotteries lay a heavy tax on that class of persons who are least able to bear it. The greater part of the tickets which are sold, are sold probably to the poorer half of the community. The splendid scheme which is held up to their view, and the specious representation which is given of the subject, inflame them with inordinate desires, and with unreasonable hopes of a prize. They take the money which ought to be appropriated in other ways, and pay it for a ticket: which coming up a blank, their money to them, is lost. They are not satisfied but must try their fortune again. * * * A poor man was called on for the payment of a debt of $16. He had not money to pay it, and could not obtain it. But it was known that he had, within a given period preceding, expended $80 in the purchase of tickets, most or all of which he had lost. Probably other instances exist similar to this. Shall the poor be encouraged to gamble away their money, when they cannot pay their honest debts? And shall Christians help to uphold that system of gambling, by which the poor are induced to pursue this wretched course?

It is true that occasionally a poor man draws a valuable prize. And there are instances in which such an one uses the acquisition well. But instances of this kind are not numerous. A sudden change from poverty to wealth, is far from being favourable to a man's real welfare; He, who is the subject of this change, is not prepared for it. He knows not the value of the property which he has received. He is perhaps lifted up with pride. And often his chief concern is to devise methods of spending what he has so easily obtained. A few hundred dollars acquired gradually by honest industry, are really of more worth to a man, than as many thousands thrown into his hands suddenly without costing him any labor.

After alluding to "other mischiefs," such as feelings of impatience, disappointment, envy, pride, &c. excited in the bosoms of those who adventure in lotteries; and the habits of laziness and inattention to business which are frequently induced by this means, the writer shews that the descent to vice is very natural and easy; and then draws an argument to his purpose, from the history of lotteries in Great Britain, with which he closes the pamphlet.

In Great Britain, where lotteries have been sometimes prohibited, and sometimes allowed, since their first introduction there, they have been of late utterly abolished. A committee of the House of Commons, several years ago, to whom the subject was referred, "strongly recommended their entire abolition." "The evidence adduced before them," says a writer of that country, "unfolded a dreadful scene of misery, vice, and ruin, brought on by means of lotteries." And although the measure recommended, was not then adopted, yet the friends of piety, and virtue, and good order, did not suffer the subject to rest. They persevered, and have at length realized the accomplishment of their wishes. As a later writer, who denominates the system "manifestly unchristian and immoral," says, "we feel deeply grateful that the nuisance is now at length abolished."

From the "misery, vice, and ruin," produced by lotteries in Great Britain, where the system has been longer pursued, it would be well for other communities to receive instruction. And especially where laws prohibiting lotteries already exist, it would seem, from these facts, to require much and careful deliberation before they are repealed. If the wholesome restraints established by our fathers for the good of the community, are, one after another, to be thrown off, as different persons feel them to be irksome, we shall soon lose the rich legacy which has been bequeathed us in our valuable institutions. And it is particularly to be desired that professed Christians, instead of being found the patrons of lotteries, should, like their brethren on the other side of the Atlantic, exert a contrary influence, and labor for their suppression. It is time for the disciples of Jesus to put away evil, and to have no concern with any thing which is not praise-worthy and of good report. And to them the foregoing remarks are respectfully and affectionately submitted, in the hope that they will lead to serious consideration and inquiry after the truth; and that so far as the truth is here exhibited, or shall be otherwise discovered, it may be obeyed. Earth with its little scenes will soon close, and eternity will be all. May every disciple of the Lord exert that influence in the world, which will be attended with the happiest results in the world the come.

TREATMENT OF AWAKENED SINNERS.

The following extract from Edward's "Thoughts on Revivals," may not be deemed inapplicable at the present time, when so many who bear the Christian name are doubting as to the character or necessity of deep feeling in awakened sinners.

Another thing that some ministers have been greatly blamed for, and I think unjustly, is speaking terror to them, that are already under great terrors, instead of comforting them. Indeed if ministers in such a case, go about to terrify persons with that which is not true, or to affright them by representing their case worse than it is, or in any respect otherwise than it is, they are to be condemned; but if they terrify them only by still holding forth more light to them, and giving them to understand more of the truth of their case, they are altogether to be justified. When sinners' consciences are greatly awakened by the Spirit of God, it is by light imparted to the conscience, enabling them to see their case to be, in some measure as it is; and if more light be let in, it will terrify them still more: but ministers are not therefore to be blamed that they endeavour to hold forth more light to the conscience, and do not rather alleviate the pain they are under, by intercepting and obstructing that light that shines already. To say any thing to those who have never believed in the Lord Jesus Christ, to represent their case otherwise than exceeding terrible, is not to preach the word of God to them; for the word of God reveals nothing but truth, but this is to delude them. Why should we be afraid to let persons, who are in an infinitely miserable condition, know the truth, or bring them into the light, for fear it should terrify them? It is light that must convert them if ever they are converted: The more we bring sinners into the light while they are miserable, and the light is terrible to them, the more likely it is that by and by, the light will be joyful to them. The ease peace and comfort, that natural men enjoy, have their foundation in darkness and blindness; therefore as that darkness vanishes and light comes in, their peace vanishes, and they are terrified: but there is no good argument, why we should endeavour to hold their darkness, that we may uphold their comfort.

The truth is that as long as men reject Christ, and do not savingly believe in him, however they may be awakened, & however strict and conscientious, and laborious they may be in religion, they have the wrath of God abiding on them, they are his enemies, and the children of the devil; (as the scripture calls all who be not savingly converted, Matt. xiii. 38: 1 John iii. 10.) and it is uncertain whether they shall ever obtain mercy. God is under no obligation to shew them mercy, nor will he be, if they fast and pray and cry ever so much; and they are then especially provoking God under those terrors, that they stand it out against Christ, and will not accept an offered Saviour, though they see so much need of him; And seeing this is the truth, they should be told so, that they may be sensible what their case indeed is.

To blame a minister for declaring the truth to those who are under awakenings, and not immediately administering comfort to them, is like blaming a surgeon, because when he has begun to thrust in his lance, whereby he has already put his patient to great pain, and he shrinks and cries out with anguish, he is so cruel that he will not stay his hand, but goes on to thrust it in further, till he comes to the core of the wound. Such a compassionate physician, who as soon as his patient began to flinch, should withdraw his hand and go about immediately to apply a plaster, to skin over the wound, and leave the core untouched, would be one that would heal the hurt slightly, crying peace, peace, when there is no peace.

Indeed something else besides terror, is to be preached to them whose consciences are awakened: The gospel is to be preached to them: They are to be told that there is a Saviour provided, that is excellent and glorious, who has shed his precious blood for sinners, and is every way sufficient to save them, that stands ready to receive them, if they will heartily embrace him; for this is also the truth, as well as that they now are in an infinitely dreadful condition. This is the word of God. Sinners at the same time that they are told how miserable their case is, should be earnestly invited to come and accept of a Saviour, and yield their hearts unto him, with all the winning, encouraging arguments, for them so to do, that the Gospel affords: but this is to induce them to escape from the misery of the condition that they are now in; but not to make them think their present condition less miserable than it is, or at all to abate their uneasiness and distress, while they are in it; that would be the way to quiet them, and fasten them in it, and not to excite them to fly from it. Comfort, in one sense, is to be held forth, to sinners under awakenings of conscience, i. e. comfort is to be offered to them in Christ, on condition of their flying from their present miserable state, to him; but comfort is not to be administered to them in their present state, as any thing that they have now any any title to, or while out of Christ. No comfort is to be administered to them, from any thing in them, any of their qualifications, prayers, or other performances, past, present or future; but ministers should in such cases, strive to their utmost to take all such comforts from them, though it greatly increases their terror. A person that sees himself ready to sink into hell, is ready to strive, some way or other, to lay God under some obligation to him; but he is to be beat off from every thing of that nature, though it greatly increases his terror, to see himself wholly destitute on every side, of any refuge, or any thing to lay hold of; as a man that sees himself in danger of drowning, in his terror, and endeavours to catch hold on every twig within his reach, and he that pulls away those twigs from him, increases his terror; yet if they are insufficient to save him and by being in his way, prevent his looking to that which will save him, to pull them away, is necessary to save his life.

If sinners are in any distress, from any error that they embrace, or mistake they are under, that is to be removed: For instance, if they are in terror, from an apprehension that they have committed the unpardonable sin, or that those things have happened to them that are certain signs of reprobation, or any other delusion, such terrors have no tendency to do them any good; for these terrors are from temptation and not from conviction; but that terror which arises from conviction, or a sight of truth is to be increased; for those that are most awakened have great remaining stupidity, they have a sense of but little of that which is; and it is from remaining blindness, that they see no more; and that remaining blindness is a disease, that we ought to endeavour to remove. I am not afraid to tell sinners, that are most sensible of their misery, that their case is indeed as miserable as they think it to be, and a thousand times more so; for this is the truth. Some may be ready to say that tho' it be the truth, yet the truth is not to be spoken at all times, and seems not to be seasonable then; but it seems to me, such truth is never more seasonable than at such a time, when Christ is beginning to open the eyes of conscience.

Ministers ought to act as co-workers with him; to take that opportunity, and to the utmost to improve that advantage and strike when the iron is hot, and when the light has begun to shine, then to remove all obstacles, and use all proper means, that it may come in more fully, and the work be done thoroughly then. And experience abundantly shews, that to take this course, is not of an hurtful tendency, but very much the contrary; I have seen in very many instances, the happy effects of it, and oftentimes a very speedy happy issue, & never knew any ill consequence, in case of real conviction, and when distress has been only from thence.

From the Troy Review.

THEATRE.

But we hasten to our last question. Who are the *pupils* in this famous school? Perhaps some, reasoning from analogy, might be ready to say, like teachers—like lessons—like *pupils*. But some abatements, no doubt, ought to be made from this sweeping declaration. A considerable variety of moral character may be found in the theatre. Different classes, as it respects intellect, elevation in society, and moral worth, attend this great school of reformation—or this Lethean resort for killing time and vanishing reflection. But amidst all this vast variety, you need not expect to find there the devoted followers of Christ. Now and then a silly sheep which has become weary of the "green pastures" of heavenly fruition spread before us in the gospel, and which has wandered from the fold, may be seen entangled in these thickets; but the patrons of the theatre are of another class. It is altogether a worldly establishment, and owes its existence and support to worldly sources. Between the theatre and the Christian religion, there are no common sympathies. It is situated at a vast distance from the road to heaven. Christians have no business there—and Christians are not generally found there. It is the resort of the idle, the gay and the dissipated—of those who are "lovers of pleasure more than lovers of God." We do not say that persons of a fair character in community, are not in the habit of attending the theatre—but it may be delicately hinted to the ladies, that they ought never to go without their veils; —unless, perchance, they are fond of making a public exhibition of their blushes, or unless the crimson teint has long since forgotten to mantle on the cheek. But whatever may be said of some, or even many who are the admirers of theatrical exhibitions, it cannot be denied that the base and immoral and profligate—the very dregs of corrupt and populous cities—mingle in the general mass. There is probably no theatre in any country where sheriffs and constables are not necessary to quell riots and keep the peace. So refractory are the pupils, sometimes, in this great schoolhouse, that even the rod of the law held *in terrorem* over their heads, is not sufficient to reduce them to subjection, and to make them attend quietly to their lessons. In short, a large proportion of those who frequent the theatre, are essentially injured by their attendance. Their moral sentiments and feelings both suffer a manifest deterioration. The good are corrupted, and the bad are made worse.

But, to cut a long business short, the theatre is the last place to which we should send the vicious for reformation, or the virtuous for progressive improvement. The very best thing which could be done for the intellectual and moral instruction of the community, would be to convert all the theatrical edifices into churches, or even into shops of merchandize—for the actors and actresses to reform, and betake themselves to some honest and useful employment—and for those who are in the habit of attending on their exhibitions, to spend their time in the bosom of their families, and in securing the great objects for which a rational existence and rational powers have been bestowed upon them. In this way, God may be glorified—the best interests of society promoted—and the way prepared for the triumphant reign of the Prince of Peace.

From the Christian Watchman.

DIVISION OF CHURCHES.

MR. EDITOR,—I apprehend there is an errour in the proceedings of the Baptist denomination, which has not received that attention due to it,—though an errour in my opinion, of no small magnitude. I allude to the division of churches.

I would not be understood as saying, that when Providence has thrown together a small band of Christians of a denomination, different from those who compose the majority of the community, they are not authorized, and that it would not be their duty, to organize themselves into a church. Nor would my opinion be altered, though the prospect of an established ministry were not at hand; as it is our duty to support by judicious means and with a Christian temper what we understand to be religious truth.

But there are cases within my knowledge, in which I am fully persuaded an amalgamation of churches might be effected, to the very great advantage of the body at large.

To instance, and such a case is not unfrequent; here is a church—say, to make the statement fair, scattered over much ground; the skirts of which are at some miles distant from the house of worship; many being subject to inconveniences, and too often detained from public service, some perhaps by being denied through poverty, the necessary conveyance; but the whole body, taken together, are barely competent to the support of the stated ministration of the word from one qualified. This, Mr. Editor, I conceive to be a state of things not rare. The question, therefore, urges itself upon us, what shall they do? Shall the remote members of this church submit themselves to these inconveniences, and often stay at home, attend worship with another denomination, or endure the fatigue, and, I would add, the expense of going such a distance, that this one church may live? Or shall the living child be divided?

These remarks are made only in hopes to elicit the thoughts of one more skilled, and better acquainted with the churches than myself.

Will not some Clergyman, who is a correspondent of yours, Mr. Editor, feel himself to be doing the church an essential service by filling a column or two of your paper on this subject? E.

A decent means of livelihood in the world, an approving God, a peaceful conscience, and one firm, trusty friend; can any body that has these, be said to be unhappy?

MAXIMS OF EDUCATION.

The following maxims of education are contained in a little pamphlet, published by Joseph Emerson, Principal of the Female Academy at Wethersfield, comprising "a general prospectus,"—"course of instruction," &c. The maxims are illustrated in the body of the pamphlet.

1. Let it be your grand object to prepare your pupils for the greatest usefulness and enjoyment.
2. Let their spiritual welfare be regarded, as incomparably their most important interest.
3. Teach for the glory of God.
4. Teach for eternity.
5. Cautiously guard against giving instructions that will be likely to prove injurious.
6. Never teach useless branches, for the sake of forming useless teachers.
7. Never teach a useless branch, merely because it is fashionable; nor to gratify your patrons or pupils.
8. Teach nothing but what appears conducive to the usefulness of your pupils, if improved according to its natural tendency and influence.
9. Let every branch receive attention, in proportion to its probable utility.
10. As far as possible, make your pupils perceive and feel the importance of every branch they pursue.
11. Proceed systematically; and as far as possible, teach those things first, which are first in the order of nature, and which may be understood. without an acquaintance with other things to be subsequently acquired.
12. As far as possible, teach those things first, which are easiest in themselves.
13. In giving instruction, proceed very gradually, and by the shortest steps, from the more easy to the more difficult.
14. As far as may be, see that your pupils understand each step, before proceeding to the next.
15. Never teach them directly, what they can conveniently learn without such assistance.
16. Never do for your pupils, what they can do for themselves,—except so far as may be necessary to set them an example.
17. As far as possible, prevent your pupils from retarding the progress of one another, by affording unnecessary aid in making pens, ruling paper, &c.
18. Never indulge your pupils in saying *Can't*, or expressing inability to perform any exercise required.
19. Freely indulge and encourage your pupils in asking questions; and as far as possible, lead them to the answers, by questioning them.
20. Teach your pupils to teach themselves.
21. Teach your pupils to teach one another.
22. Teach as much as possible by example; and let your example in every thing, be such as may be safely imitated.
23. Endeavor to render your instructions interesting.

FOUR JEWS CONVERTED BY READING THE NEW TESTAMENT.

The following communication, dated Amsterdam, 30th July last, is addressed to the Secretary of the London Society, by an unknown correspondent.

Having been long acquainted with your Society for promoting Christianity among the Jews, and being myself a hearty friend of the sons of Jacob, and expecting with you, the salvation of Israel, by the revelation of Jesus as their king and Messiah, I am glad to have the opportunity of communicating to you the following important fact, as a fruit of the labours of your Society.

Mr. ———, formerly a Jew according to the flesh, living without hope in this life, or in the life to come, arrived here a few days ago, as a Christian, not like many other baptized Jews, who know only to speak of Christianity, but as one of those who has learned to die with Christ, and who has arisen with him to a new life. The singular way in which he got to this blessed state, will prove that it was through the means of the labours of your Society.

Mr. C. Gericke, a missionary of the Edinburgh Society for the conversion of the Jews, on his journey, passed through Mecklenburg, four years ago, to Crakow, a place where many Jews are living. At his arrival he was introduced by the young Bocher, and the warden, into their new built synagogue. Carrying with him some Jewish tracts and New Testaments, Mr. Gericke offered them for sale in the synagogue. The warden bought a New Testament, and the Boucher requested one as a present to the new synagogue, and one for himself.—In a short time Mr. Gericke distributed all his tracts and New Testaments in this place and left it.

The warden being indifferent about the precious treasure he had bought, (for perhaps the low price which Mr. Gericke offered it, had induced him to buy it,) came home and laid it down without making any use of it for himself. A few days afterwards his brother, Mr. ———, who lived some miles distant from Crakow, came to see him and found the book. He asked it of his brother, who gave it to him. By reading this New Testament Mr. ——— was not only converted himself, but three of his friends with him, by one and the same means, and they were all baptized together.

Observe here, my dear friend, the blessed fruit of *one* New Testament, which your Society has published; may the Lord bless all the rest in the same degree, and may this be also a spur to stimulate you to go on in the good work. [*Lond. Jewish Exp.*

True Nobility.—When the female martyr, Agatha, was upbraided, because, being decended of illustrious parentage, she stooped to mean and humble offices; "Our nobility she replied, lies in this, that we are the servants of Chist."

LONDON SUNDAY SCHOOLS.

It appears, from the annual report of the Sunday School Society, that in London there are 362 schools, containing 55,398 scholars, and superintended by 4,908 teachers, male and female, who officiate gratuitously; and that in Great Britain and Ireland, there are at least 760,000 young persons that receive instruction in about 6000 schools, from more than 50,000 teachers, male and female, whose labors are gratuitous.

RELIGIOUS INTELLIGENCE.

LETTERS FROM MR. KING.

We are indebted, says the Recorder & Telegraph, to a much esteemed correspondent for the loan of two letters of a very recent date, from the Rev. Jonas King, missionary to Palestine. They are the more valuable at this time, as removing at once the anxiety which has been felt concerning his safety, by those who knew only the fact, that, long after his expected arrival at Smyrna, nothing had been heard of him.

"*Smyrna, Dec.* 28, 1825.

"Dear Mr. ———, On the 26th of September, I took leave of my missionary brethren and sisters at Beyrout, and went on board a Sardinian vessel, with Lord St. Asaph, and two other English travellers, whose intention was, after having touched at Aridus and Swedia, and visited Antioch, to go to Tarsus, and thence to proceed to Smyrna by land. The vessel was hired by his lordship, and it was by his invitation that I took passage in it for this place, where I hoped to arrive in the course of 18 or 20 days; instead of which we were about four weeks in reaching Tarsus, (two days sail from Beyrout.) Head winds, calms, sickness, and the death of one of our number, were among the causes of so long a voyage to Tarsus.

"I arrived here on Friday evening, the 23d of December, in eighty-nine days from Beyrout. The next morning, I was informed, that the above mentioned vessel had been boarded by a Greek cruiser, and pillaged, and stript of every thing, even of the sails.*

In about half an hour after I heard this news, I received the sad intelligence of the death of my dear friend and brother, the companion of my studies and labors and trials in Syria, the Rev. P. Fisk. This was the first intelligence I had received from Beyrout from the time I left. It came so suddenly, so unexpectedly, that it was almost overwhelming. I need not say that the day I received it, was a day of weeping and mourning! I wept—not for the dead—but for my own loss, and that of my afflicted brethren and sisters at Beyrout, and for the dear Palestine mission. I could not but think of Job, to whom the messengers came one after another, informing him of the loss of his property, and finally of the death of his children; and like him I trust I was enabled to say in sincerity, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

"I find many here who sympathize with me in my affliction.

*Most of Mr. King's Frank clothing was on board, and of course was taken possession of by the pirates.

"*Smyrna, 5th of January*, 1826.

Dear —— ——,—We have now entered upon another year, which I pray may be a happy one to you and your beloved family. The past has been to me a year of trials and of deliverances and mercies. I have abundant reason to bless "God, even the Father of our Lord Jesus Christ," for his great goodness. Many have fallen around me by sickness, and I still live. Once was I delivered from the jaws of death, when attacked by the Arabs, sword in hand, on the plain of Esdrælon. I have lived in the midst of enemies whose right hands were full of violence and lies, and no evil has befallen me. I see another year, and though I am in some perplexity, and hardly know what to do, still I have reason to bless God. I have just been called to mourning and deep affliction by the death of my beloved brother, the companion of my missionary labours; still I have reason to bless God that he gave him such peace of mind, such composure in a dying hour. I cannot express to you what I feel."

PALESTINE MISSION.

The following extracts of letters, though they contain very little intelligence will be perused with melancholy interest because they relate to the death of Mr. Fisk.

Extract of a letter to a gentleman in Boston, dated

Smyrna, Dec. 17, 1825.

We are very sorry to have to communicate to you the loss of our good and worthy friend, Rev. Pliny Fisk. The Rev. W. Goodell wrote us on the 25th October, "That dear brother of ours, that faithful friend, that truly devoted and useful Missionary, is no more! Precisely at 3 o' clock on Sabbath morning, Oct. 23d, he entered, as we trust, upon a Sabbath, which will never end. We accompanied him to the Jordan of death, and we believe he passed safely through its deep waters to the promised land—to a better country, even an heavenly.—He closed his eyes, laid his hands upon his bosom, and expired without a struggle, after twelve days illness from fever.—Surely the hand of God hath touched us, and our tears cannot soon be dried away.—You also will feel and weep; and so will the ten thousands who have known and loved him; and thousands who have not seen his face; in the flesh. It is a public loss, but God knoweth all our sorrows, for his own hand caused them, and into his compassionate bosom let us pour them all. May the afflictions be sanctfied to us!"

Rec. & Tel.

Extract of a letter from Mrs. Goodel to her friend in New York, dated Beyroot, Nov. 8, 1825.

Brother Fisk had been in this country so long, that he was well ackuainted with the manners, customs and necessities of the people; and he had acquired such a knowledge of the various languages spoken here, that he could converse readily with them upon almost any subject. The last five months of his life I am happy to say were spent in our family, during which period he had been diligently occupied in making an English and Arabic Dictionary for the use of other missionaries. We had regularly every sabbath a few Arabs in our house, who joined us in reading the Holy Scriptures, and before whom Mr. Fisk expounded and prayed in their own tongue. How much good he may have effected by these exercises will be known in the great day of accounts.

"The sickness of Mr. F. commenced the 11th and ended the 23d of October. During the whole time he suffered much pain. After the fourth day, he was occasionally deprived of his reason, though to our great comfort, he was in lucid intervals able to converse, to pray, and to advise us, also to dictate letters to his father, and to his brethren, King and Temple. We often read to him the Scriptures, and also at his request, portions of Mrs. Graham's "Provisions for passing over Jordan." His speech, and apparently his senses, left him several hours before he died." He died precisely at 3 o' clock, A. M. on Sabbath morning, while his brethren were praying and commending his departing spirit to Christ.—*N. Y. Obs.*

From the Missionary Herald.

SANDWICH ISLANDS.

Proposed admission of Natives to the Church.

June 5. Our hearts have been made glad this day, by a new and interesting scene in the Sandwich Islands, which exhibits some pleasing evidence that the spirit of revival has visited these shores.

At a meeting of the church and congregation after the various public services of the former part of the day, *ten* persons, including chiefs of the first rank, gave a relation of their religious experience, answered a variety of questions relative to their feelings, made a full declaration of their desire to be numbered among the disciples of Christ, and to follow him in the precepts of his word, and the ordinances of his gospel.

One of the ten persons, who were examined for admission to the church on this occasion, was *Karaimoku*, the Regent of the islands. He has sometimes been called *Pitt*, from a supposed resemblance between his character and that of the great British statesman. He is now advanced in years, but is said still to possess much strength of mind, and great political forecast. Mr. Ellis remarked of him, that whatever he did, seemed to be the result of a plan formed a long time previously.

Another was *Kaahumanu*, the most favoured wife of Tamahamaha, and the most powerful woman on the islands. She is naturally proud, haughty and domineering; but seems to have been effectually subdued by Divine grace, and has much endeared herself to her religious teachers.

Another was *Tapule*, formerly wife of Taumuarii, and queen of Tauai. This is the woman who dictated several letters upon the arrival of the first missionaries, which were published soon afterwards, and excited some interest in this country. [Miss. Her. vol. xvii, pp. 124, 143.] We believe she has ever since been a woman unusually interesting.

A fourth was *Kapiolani*, the wife of Naihe. She has often been mentioned in this work, as a sincere friend to the missionaries and as an earnest inquirer after truth. Her bold visit to the volcano of Kireuea, must have impressed the reader strongly in her favour. Possessing an amiable, active, enterprising mind, she has already rendered important service to the missionary cause among her people, and will doubtless, should her life be spared, and she continue to enjoy the favour of God be yet more serviceable.

Another was *Kearii ahonui*, son of the late king Taumaurii, and brother of George, a young man of more pleasing mind and manners, than his unhappy brother, and though favoured with fewer advantages for intellectual improvement, likely, it would seem, to be more useful to his nation.

Kanui and *Opiia*, honorable women, wives of Tamahamaha, were of this company. The former was the mother of Kamamalu, the amiable queen who died in England, and whose remains, transported with those of her husband, from a distant shore, were buried, as we have seen, amid all the pomp and splendor, which her nation could command. The latter is sister to Kaahumanu and to the governor of Hawaii, and exerts much influence on the island of Oahu, and probably in the councils of the nation.

The eighth person examined was *Kaiu*, the present husband of Tapule, mentioned above,

The ninth was *Lanui*, now the husband Opiia, and formerly husband of the excellent queen Keopuolani, whose praise will long remain in the Sandwich Island church, and whose memory will be cherished in our American Israel. He is step-father to the youth, who now sustains the relation of king to those islands, and will doubtless exert upon him a salutary influence.

The tenth was *Richard Karaiulu*, once a member of the Foreign Mission School. He returned to his native islands with the missionaries, who embarked at New-Haven in November 1822.

It will be perceived, that nine of the above named persons, who are among the first fruits of missionary labour at the Sandwich Islands, sustain the rank of chiefs, and some of them are, at present, second in power and influence, to no others. Indeed if Kuakini, governor of Hawaii, were included, this little number would embrace almost all of the influence on those islands. As it is, there is the greatest reason to wonder, as well as rejoice, at what God has there done.

Richard dates his hope from sometime previous to leaving the Foreign Mission School, and Opiia and Kapiolani, about two years back; but most of the number represent their new feelings, their repentance for sin, their love to God, their confidence in Christ, their satisfaction in prayer and earnest desire to forsake sin, and obey the truth, as commencing subsequently to the insurrection at Tauai, in August last, [1824.] and as having become more obviously and fully settled, as the natural and habitual affections of a renewed heart, about six months since; and this accords well with our own observation of their conduct and appearance, during our acquaintance with them. We do not, indeed pronounce them genuine converts to Christianity with positive assurance that none of them will ever renounce its precepts, or fail of its rewards; but we find our hearts drawn towards them in such a kind of fellowship, and our minds so well satisfied with the evidence of their faith in the Mediator in whose name we have proclaimed to them the Gospel, that we have tho't they ought to be, and they therefore are, *propounded to be admitted into the Church*, should they continue faithful during three or four months further instruction and trial.

This we believe to be the Lord's doing, and we know that when he begins a good work he will perfect it, and we desire that his great name may have the glory.

A MISSION FAMILY PERISHED.

By a letter from Antigua, dated the 5th ult. to the editor of the New Haven Herald, it appears that the whole of the Methodist mission family located at that island perished by shipwreck.

They had left St. Kitts for Antigua, on their return from a yearly meeting. The persons lost, are Rev. Mr. White, wife, 3 children, and servant; Rev. Mr. Hilliar; Rev. Mr. Jones, and an infant child; Rev. Mr. Oake; and a young lady from Montserrat. The wife of Mr. Jones was saved.

The House of Worship of the First Church in Salem, Mass. is to be taken down, and another erected in its place. The building has stood 108 years, is the third which has been erected on the same site, where it is said was founded the First Church in the United States.

Revivals.

We might have added last week, to our notice of the revival in this village, that the work appears to be prevailing in the three Presbyterian, the Baptist and the Methodist congregations. The work continues to increase in interest and in power.

New Hartford, we think, may now be named among those places which are specially favoured with the influences of the Spirit.

It would seem, too, as if the time had come when every town and village throughout this whole extent of country might be visited with the same precious blessing: and yet—if there are Christians to be found who can still sleep on quietly and take their rest, is there not great reason to fear that all these clouds of mercy will pass by without shedding down upon them any of their gracious influences.

The New England Observer, issued at Keene, N. H. says,

"From several sources we have received information of the commencement of revivals of religion; but our information comes under such restrictions, that we are not permitted to communicate it to our readers—the writers of the intelligence having made a formal request that the contents of their letters be not made public."

The Observer proceeds to call in question the propriety of these restrictions. It appears to us that brief and discreet notices of revivals, are calculated to do much more good during the existence of the excitement, than more detailed ones can at a future period of coldness. Writing in the past tense seems, in this case, to diminish the interest of the description; and for our own part, we see no good reason why the narrator should wait for an opportunity merely to mar his desciption with the details of a declension. It is a living revival, and not an extinguished one that glows in description.

The Baptist Herald, of Brunswick, Me. mentions a revival in Greene, the subjects of which are 32, that have made profession. The work is also stated to have extended to Lewiston the town adjoining.

"In this revival," says the writer, "there has been nothing that looked like enthusiasm; remarkable stillness and good order have been observed among the people."

A large portion of the subjects of this work are youth; but a number of them are advanced in life.

We learn from the N. Y. Baptist Register, that there are revivals at the present time in Sardinia and Fredonia.

We mentioned a short time since, some few particulars that had been communicated to us in a verbal manner, respecting the revival in Boonville. We have since been favoured by Rev. Ira Manley, the clergyman of that place, with a more detailed statement of the work, which is given under date of the 27th ult. and is as follows:

In the fore part of the winter, it was discovered that the minds of some professing Christians were awakened to prayer, and to pray with more than ordinary confidence, in the favour and faithfulness of God. A course of exhortation was undertaken and prosecuted with more constancy than before.—When the revival at Rome had been sometime in process some visits were made to that place. Two of our young men from that quarter, who visited there, were made hopeful subjects of the work. From that period our meetings for a considerable time were very full and solemn. We have had some help from abroad in spiritual labours: and have been troubled some by sectarian feelings. But God, we trust has wrought a good work among us. Upwards of sixty are hoping in the mercy of God through Christ. The work has been gradual and attended with little tumult. Christians have appeared to awaken by turns, & have been encouraged to prayer and labour by frequent news of individuals here and there brought from deep conviction and distress of mind to hope in the mercy of God. Many among professing Christians have appeared to exercise a spirit of wrestling fervent prayer, much beyond what is common to them. We are manifestly called by Divine providence to acknowledge the work of his grace in gathering so many of our youth, and some old and more substantial members of society into the fold of Christ.

Yours with much respect,
IRA MANLEY.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 4, 1826.

Treatment of Awakened Sinners.—The article bearing this title, which we copy to-day from the writings of Edwards, is calculated to show that the means now made use of, in the promotion of Revivals, are not peculiar to the present day. This will more fully appear, from the further extracts which we purpose to give from the volume whence these were taken.

Edwards was a sound philosopher—infidels themselves being judges; and his opinion on this subject ought certainly to be treated with deference.

And while we think of it, Dctor M***n's opinion has sometimes been quoted by those who stand aloof from Revivals: but we are informed that when his own ungodly son was brought into the liberty of the gospel, in one of these seasons of refreshing, that the Doctor *changed his mind* on the subject. Before this event, he had acted the part of a mere speculator in the matter: but personal observation, it seems, led him to a different result; and he has long since been reckoned among the sincere friends to the cause.

Questions to Universalists.—Another class o hard Questions is offered to Universalists to-day, through the favour of our correspondent, North Woodsman. A similar communication will also appear next week. The object of the writer seems to be, to furnish those with arguments, who are assailed by false teachers.

There are not, we believe, any considerable numbers in this district of country, who *acknowledge* themselves to be Universalists: but the numbers of those who desire to *seek refuge* in that heresy, we fear, are considerable. Mankind *love* to be deceived in such matters. Their grand object is, to find something which shall serve to quiet their consciences.

As to the doctrine of man's ability and inability, alluded to by our correspondent, the best of theologians are not perfectly agreed. All, however, will admit, that before the fall, there was both natural and moral ability to keep the commands of God; and that the inability which is universally felt since that period, is to be wholly attributed to the sinner's own entire depravity. And on this ground, the argument of our correspondent will prove conclusive against Universalism.

American Home Missionary Society.—We formerly mentioned that a meeting had been held in Boston, for the purpose of discussing the expediency of forming a *National Domestic Missionary Society;* and that the meeting had decided in favor of the project. The proceedings of this meeting, as appears by the New-York Observer of the 25th ult. were forwarded to Rev. A. Peters, Corresponding Secretary of the United Domestic Missionary Society. On the strength of these proceedings, which, it seems, have been seconded by men of distinction in different parts of the United States, the Executive Committee of the United Domestic Missionary Society have issued a circular, the substance of which is expressed in the subjoined extract. After speaking of the wants of the country, the benefits of extensive co-operation, &c. the committee hold the following language:

"Having also held correspondence with distinguished individuals at the South and West, and received from all a uniform and cordial expression of deep interest in the object, we cannot entertain a doubt, that, in the good providence of God, American Christians of the Congregational, Presbyterian, and Dutch Reformed denominations, are prepared to sanction the measure which we now propose, and to unite in one concentrated and intense effort to build up the wastes of our common country, and supply all her destitute with the means of salvation.

The Executive Committee have accordingly resolved to invite a meeting of the Directors of the United Domestic Missionary Society, together with other friends of Missions in the United States, to convene at the session room of the Brick Presbyterian Church in this city, on Wednesday, the tenth day of May next, at eight o'clock A. M. for the purpose of forming an American Home Missionary Society.

The Circular closes by requesting the gentlemen to whom it is addressed, to lend their influence at the ensuing meeting.

Among the names which appear in favor of the contemplated Society, are those of Docts. Woods and Porter, of Andover, Rev. Messrs. Dwight and Wisner, of Boston, Doct. Beecher late of Litchfield, Conn. Docts, Spring and M'Auley, of New-York, and Docts. Miller and Alexander, of Princeton Theological Seminary. The documents which have lately been published, do not furnish any new arguments: but the society we presume, will be organized; and if so, we shall certainly wish it prosperity,

Anniversaries.—We learn from the New-York Observer, that the several denominations in that city, have appointed a committee of arrangements for the purpose of procuring accommodations for the ministers and delegates who are to be present at the anniversaries in May.

Ballston Spa Female Seminary.—The Spring term of this flourishing Seminary, we understand, commences on the 8th of May. Mr. Booth, the Principal, has for a long time, been favorably known to the public as an instructer in the higher branches of female education; and most cheerfully do we add our own testimony to the list of references which has formerly appeared in his advertisement. While some of the eastern Seminaries are, in our view, too much devoted to branches that are ornamental, the one at Ballston, we are happy to say, has been more distinguished for its devotion to the solid branches.

The death of Rev. Dr. Bradford, we perceive is announced in a late Albany paper.

The third number of the Children's Friend, published monthly, by the New-York State Branch of the American Tract Society, has just been issued from the Albany Press. This little work ought generally to be put into the hands of children; and the price at three cents a number is merely nominal.

Dr. Beecher, as we learn from the Recorder & Telegraph, was installed Pastor over the Hanover-Street Church, in Boston, on the 22d inst. The order of the exercises were as follows:

"Introductory Prayer by Rev. Dr. Codman, of Dorchester; Sermon by Rev. Dr. Humphrey, President of Amherst College; Installing Prayer by Rev. Dr. Payson, of Portland; Charge by Rev. Dr. Holmes, of Cambridge; Right Hand of Fellowship by Rev. Mr. Wisner, of Boston; Address to the Church by Rev. Mr. Edwards, of Andover; Concluding Prayer by Rev. Dr. Jenks of Boston; Doxology; Benediction by the Pastor. During more than three hours thus occupied, a crowded audience listened with untiring interest."

☞ Several Communicattons yet on file, will receive all due attention.

Political.

N. Y. Legislature.—Our readers will perceive that the bill authorizing the construction of a Rail-Road from Albany to Schenectady has passed through the Assembly with little opposition. The subject of an extra session of the Legislature, next fall, for the examination of a part of the revised laws, is also proposed. The bill meets with considerable opposition; but perhaps it will pass. The navigation of the river Hudson furnishes also an interesting topic for legislative discussion; and the same may be said of the State Road, and its various branches. But, as the Legislature are on the eve of an adjournment, it seems probable that some of this business will be left unfinished.

STATE LEGISLATURE.

SENATE—MARCH 29.

On Monday, resolved that the Attorney General report to this house the following questions:

1. Whether by the constitution and existing laws the appointment of justices of the peace, to fill the places of those whose offices will expire on the 3d Tuesday in February, 1827, ought to be made by the supervisors at their annual meeting, on the first Tuesday in October 1826, or at their annual meeting on the first Tuesday in October 1827.

2. If the said appointments are to be made on the 1st Tuesday in Oct. 1827, whether the present incumbents will hold over until such appointments are made.

3. If the said appointments are to be made on the 1st Tuesday in Oct. 1828, whether the justices then appointed, may immediately enter upon the duties of their respective offices.

4. If the said appointments be made on the first Tuesday in Oct. 1826, and the proposed amendments by the constitution agreed to by two thirds of both branches of the present legislature, be ratified by the people at the next annual election in November, whether the offices of the several justices of the peace will be thereafter vacated.

In the evening session the Governor transmitted a communication from the governor of Louisiana, with a copy of legislative proceedings of that State disapproving of the proposition of Ohio as to the gradual abolition of slavery.

On Tuesday the bill relative to the court of chancery and the supreme court, on motion of Mr. Colden, was re-committed to the judiciary committee.

The President submitted a communication from the surveyor general relative to trespassers on Indian lands, and recommending further legislative interference to prevent the same.

On Wednesday the Senate received fourteen bills from the Assembly for concurrence.

In the evening session the Attorney General, in reply to a resolution of the Senate of Monday the 27th inst. reported, that the offices of justices of the peace will expire on the 3d Tuesday in Feb. 1827, and that their successors must be appointed in Oct. 1827, should it be done under the present provisions of the constitution.

That the present incumbents would hold over till such appointments should be made.

That if the proposed amendment to the constitution be adopted by the people at the fall election of 1826, it would not vacate the offices of the present justices.

On Thursday, Mr. Gardiner, from a joint committee, reported a bill in relation to the public buildings in the city of Albany. [Proposes an additional building in the rear of the capitol, to be used as committee rooms and offices for the clerks; and an addition to the state offices, fronting Lodge street, so as to give additional room to the Comptroller, and furnish offices for the Attorney General, Adjutant General, and Register in Chancery.] The whole cost is estimated at $7250.

HOUSE OF ASSEMBLY.

On Monday, the bill to recover Myron Holley's estate, came before the committee of the whole; and after considerable debate, an amendment was agreed to which goes to release his personal property, and that portion of his real estate which lies in the town of Lyons—estimated in all at $3000.

The bill relative to the Rail Road was discussed, when an amendment prevailed, requiring that it should terminate either in Schenectady, or in one mile of the same. A resolution was passed in favor of authorising the sale of New-York State Prison to the corporation of the city for $100,000.

On Thursday the proceedings embraced nothing of particular interest, except that the Road Commissioners sent in their final report on the State Road, which fixes its principal route "from Portland, on Lake Erie, through Angelica, Bath, Ithica, Unadilla and Delhi, to Madison village, about four miles from Catskill and thence to Catskill or Athens, as the legislature may deem most expedient."

On Wednesday the bill passed to incorporate the Hudson and Mohawk Rail Road Company, ayes 99, noes 8. [It was so amended that the road is to commence and terminate in the cities of Albany and Schenectady, or within half a mile's distance above the same.]

The subject of Myron Holley's property came up.

On Thursday, the bill to incorporate the military and scientific academy, at Whitesborough passed the committee. It grants $2000, 100 stand of arms, and 4 pieces of cannon; and also 4 barrels of powder a year.

$1000 were granted to Middlebury academy, and $2000 to Franklin academy, Steuben, co.

A bill passed to incorporate the Ovid Academy. The proceeds of the sale of certain land is given to it. A bill passed to incorporate the Bedford academy.

CONGRESS.

SENATE, March 17—23.

On Friday, there was nothing particularly interesting.

On Monday, four resolutions were submitted; two by Mr. Holmes, relative to certain proceedings of the Legislative council of Florida; one by Mr. Hayne, for an inquiry to provide a law library for the use of the Supreme Court, and the other by Mr. Reed, for an inquiry into the expediency of authorising the courts of the U. States to issue process, both civil and criminal, and to cause the same to be executed against persons resident upon lands occupied by the Indians within the territorial limits of any State. The approbation bill for the military service was ordered to a third reading.

On Tuesday, the bill making appropriation for the military service was read a third time, and passed. The greater part of the day was passed in Executive business.

On Wednesday, a resolution was trahsferred from the Executive to the Legislative Journal denying to the President of the United States the power or the right to appoint Ambassadors or other public ministers, but with the advice and consent of the Senate, except when vacancies may happen in the recess of Congress.

On Thursday a bill was introduced to abolish imprisonment for dept. The bill making appropriations for the Indian Department, and the bill to secure the accountability of public officers and others, were passed.

HOUSE OF REPRESENTATIVES.

On Friday, a long and very interesting message was received from the President of the United States, in relation to the Mission to Panama. A message was also received, recommending an approbation to defray the expenses of the mission; which was referred to the Committee on Ways and Means.

On motion of Mr. Stewart, of Pennsylvania, the Secretary of War was called on for information relative to the organization of the Corps of Topographical Engineers, and their adequacy to perform the duties now imposed on them.

On Saturday, a bill was reported in favour of establishing a national Observatory in the district of Columbia as proposed in the first Message of the President.

On Monday, Mr. Hugunin, of New York, presented a concurrent petition in behalf of a meeting of officers of the late war, held in the Assembly Chamber, in the City of Albany, on the 18th February, 1826, praying that land may be granted them by the government for their services.

On Tuesday, the subject of adjournment was for a short time before the House of Representatives, but without leading to any definite result, the subject being postponed until Monday next, on motion of Mr. Webster. A resolution, proposed by Mr. Wright, of Ohio, relative to the creation of a joint committee to report on the state of the business before the House, was also postponed until Monday. The House subsequently went into committee of the whole on the state of the Union, when the subject of the Amendment of the Constitution was again discussed, by Mr. Isacks, of Tennessee, and Mr. Lecompte, of Kentucky, both in favour of the resolutions to amend.

On Wednesday, the House was principally engaged in the discussion of the amendment of the Constitution, when Mr. Mitchell, of South Carolina, addressed the committee against the resolution of his colleague, and Mr. Mitchell, of Tennessee, in favour of them.

On Thursday the same subject came up. A bill was reported by the select committee for the relief of Mr. Monroe, the Ex-President, granting him somewhat above $16,000; with about sixteen years interest.

SUMMARY.

FOREIGN.

By the intelligence in the London papers of the latest dates, from Calcutta, it appears that the mortality among the natives of Calcutta was dreadful—from 500 to 800 died of a day of the cholera morbus. The epidemic had begun to spread among the Europeans.

Mr. Fulham, the actor, died on the stage at Dublin, at the moment when the audience was encoring one of his songs.

Fonthill Abbey has been stripped of it furniture and is now uninhabited.

Great Britain is at present building 96 vessels of war, from 120 to 10 guns.

The plan of McAdamizing the streets, appears to be very popular in London—the streets or rather lanes in the vicinity of St. Stephen's Chapel are undergoing through repairs.

Turkey.—The Porte is said to have given notice to the agents of foreign Powers, that all foreign ships on entering the Dardanelles must stop and get peremission to pass the straits, or they will be fired upon.

The Emperor of the Brazils, contemplated to sail for Bahia, early in February. His object is said to be to tranquilize the inhabitants. The Brazilian vessels, of war continue to blockade the River La Plata.

In a gale, Feb. 26, several houses were blown down in the district east of Quebec, and 40 or 50 barns or out-houses were blown down or unroofed.

DOMESTIC.

Among the present visitors at Washington, is Charles L. Bonaparte, Prince of Musignano, who arrived in this city on Saturday.—*Nat. Int.*

Steam Boat Sunk.—The New Orleans papers of the 24th ult. state that the steam boat Nashville, for Florence, ran foul of a snag near the left bank of the river, which stove in her bottom, and she soon after sunk.

A seal, weighing 70 pounds, was taken in a gill net, in James river, a few days since. The fisherman on seeing it was so much alarmed, that he killed it with his paddle.

The Cherokees and Osages.—A letter from Col. Arbuckle, to Gen. Wm. Clark, superintendent of Indian affairs at St. Louis, (now at Washington) states that five of the Osage Indians have been killed by the Cherokees, and it is feared that a war will break out between them. Some of the Osage chiefs, however, have assured Col. A. that they will await redress to be procured by his interposition; and Col. A. wishes Gen. Clark to use his endeavors to prevent hostilities.

African Colonization.—Since the 8th March last, $10,000 have been received into its treasury. If each individual in the Union should give but one cent, it is easy to calculate the amount would be more than $100,000. We again express our hope that collections for this object will not be neglected at any future anniversary of our independence.

The work goes on.—A respectable gentleman who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing 5 or 6000 dollars to defray the expense of transporting them to the African colony.—*N. Y. Obs.*

An Eastern Advocate for Slavery.—A letter received at Washington says, Mr. Everett entered into a vindication of slavery, said it was conformable to the practice of all nations, ancient and modern;—was justifiable by the authority both of the Old Testament and the New, and that the condition of the slaves in this country was far preferable to that of the peasantry in most countries in Europe, and other parts of the world.

The Little Falls People's Friend states, that although the recent epidemic influenza has subsided in that neighbourhood, another and more deadly enemy has taken its place, the *spotted fever*. It gives the names of 17 persons who had died suddenly in that vicinity within a short period.

Cayuga and Owego Canal.—The report of David Thomas, Esq. on the proposed route of a canal to connect the Cayuga Lake with the Susquehannah at Owego, is also presented this week.

Length of Canal, 31 miles, exclusive of feeders; amount of lockage, 760 feet, requiring 95 locks of half the capacity of those on Erie canal; and expense, $352,000

We hope our friends at Ithaca and Owego will not censure us for putting *facts* together.—[Geneva Gaz.

Chemung Canal.—As anticipated last week we are now enabled to lay before our readers the interesting report of Judge Geddes, (one of our earliest as well as ablest engineers,) on a proposed route of a Canal to connect the waters of the Seneca Lake and Susquehannah river; from which it will be perceived that the project is considered practicable at a moderate expense.

Length of the canal 31 miles, including a navigable feeder of 13 miles; amount of lockage 520 feet, requiring 65 locks; and expense $239,118.—[Is.

United States Mint.—The annual report of the operations of the Mint of the United States has been laid before Congress. From this document it appears that—

The coinage effected within the year, has amounted to $1,735,894—consisting of 5,178,760 pieces of coins, viz:—

Gold coins,	33,494 pieces making	$156,385
Silver,	3,621,166	1,564,583
Copper,	1,524,100	14,926
	5,178,760 pieces	$1,735,894

The gold coins of the last year have exceeded that of 1824, by the sum of $63,185, of this excess it may be interesting to observe, a very sensible portion consists of gold bullion derived from North Carolina, the value of deposits received from that quarter within the year, have been nearly $1,700; more than threefold the amount from the same source in any previous year since 1804.

The value of the gold bullion received from other quarters within the last year, may, with a sufficient approximation to accuracy, be stated at $45,000 from Africa, and $75,000 from Mexico, South America, and the West Indies, leaving about $19,000 derived from other sources not ascertained.

ROYAL SOCIETY OF LITERATURE.

From a London paper we learn, that at a meeting of the Royal Society of Literature, the Secretary read a communication from Mr. Sharon Turner, containing a further elucidation of the following principles, advanced by the author in a former paper, respecting the origin of the resemblances and diversities of languages:

"1. That there are affinities existing in most of the known languages of the world, which cannot, in any reasonable probability, be attributed to chance."

"2. That these affinities occur in terms, which are likely to have been used by the earliest progenitors of mankind, because they express the most endearing feelings, or the most common ideas; but that they exist in every language, like so many fragments more or less insulated, amid a general mass of the greatest diversities."

"3. That in endeavoring to trace the historical causation both of these affinities and these diversities, facts and reasonings having been advanced to suggest, that an early disruption and dispersion of the primitive society of the human race, while it was existing as an unseparated association, were competent to produce these phenomena; and no literary record having been transmitted to us, nor the tradition of any other cause, we may satisfactorily adopt the Mosaic narration of the confusion of Babel, as sufficient to account for the affinities and diversities, which all languages will be found to exhibit when compared with each other."

Mr. Turner supports his principles by copious tables of words, illustrative of the affinities of languages above alluded to.

[*U. S. Lit. Gaz.*

MARRIED,

On the 29th ult. by the Rev. Mr. Aikin, Mr. Bildad Merrell, Jr., to Miss Julia Mather, both of this village.

At Albany, on the 23d ult., by the Rev. Mr. Proal, Mr. John Le Breton, merchant, to Miss Eliza, eldest daughter of the Hon. Nathan Sanford, both of that city.

DEATHS.

At Hanover, N. H. Mrs. Amna Shurtluff, aged 42, wife of Rev. Roswell Shurtluff, Prof. Div. Dartmouth College.

At Teviotdale, Columbia co. Mrs. Dale, wife of Charles Augustus Dale, Esq. and formerly Mrs. Robert Fulton.

At East-Winsdor, Conn. Dr. Elihu Tudor, aged 93 years. He was a great grandson of Owen Tudor, who came with the Puritans from Wales, and was one of the first settlers of Windsor. Dr. Tudor graduated at Yale College in 1750, and accompanied Gen. Wolfe to Quebec as surgeon to the army. He was at the capture of Havanna in 1762. For nearly four years he has been the oldest living graduate of Yale College.

A letter from the American Consul at Paris, mentions the death of Mr. Somerville, American Charge d'Affaires to Sweden. He was buried at La Grange, on the 19th of January.

At New York, in the 78th year of his age, Don Thomas Stoughton, His Catholic Majesty's Consul for the state of New-York, which official station he held for thirty years.

At New York, David S. Craig, Esq. U. S. Consul at Panama, in the 29th year of his age.

At Boston, Mr. Geo. K. Pomroy, aged 23, a member of the Senior Class of Andover Theological Institution.

At Spencer, Mass. Rev. Joseph Pope, aged 79.

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.	
Jefferson County, Adams	1 1-2 dis
Niagara	
Washington & Warren, Sandy Hill	1
Barker's Exchange, New York	30 a 35
Bank of Plattsburgh	
Chenango	a 2
Mohawk	a 1-2
Central	a 1-2
Auburn	a 1-2
Ontario	a 1-2
Utica	a 1-2
Newburgh Branch	a 1-2
Rochester	a 1-2
Columbia—Hudson	1 a
Green County—Catskill	1 a
Catskill Bank— do	1 a
Geneva	1 a
Mechanics & Farmers', Albany	3-4 a
State Bank, do under $20	1
Bank of Albany, under $20	1
Orange Co. Bank, Goshen	1 a 1 1-2
All other Banks in this state	par
CONNECTICUT.	
New Haven	par
Bridgeport	par
Norwich	par
Thames Bank, Norwich	par
Fairfield Co. Bank, Norwalk	1-2 dis
Eagle Bank, New Haven	broke
Derby	
All other banks in this state	3-4 a 1 di
RHODE ISLAND.	
All the banks in this state	1 a dis
MASSACHUSETTS.	
Banks in the city of Boston	1-2 a 1 dis
Springfield	1-2 a
All other Banks in the State	1 a 1-2
MAINE.	
Wiscasset	broke
Hallowell and Augusta	broke
Castine	broke
All other banks in this state	1 a dis
NEW HAMPSHIRE.	
All the banks in the state	1 a dis
VERMONT.	
All the Banks in the state	1 a dis
CANADA.	
Bank of Upper Canada	dis
All others	2 1-2 a 3
NEW JERSEY.	
State Bank at Camden	1 a 1 1-2 dis
Cumberland Bank, Bridgeton	1 a 1 1-2
Farmers' Bank, Mount Holly	1 a 1 1-2
Salem Steam Mill & Banking Co.	1 a 1 1-2
Notes of the above under $5	1-2
Lombardy and Protection	
State Bank at Trenton	
All others in the State	par
PENNSYLVANIA.	
Banks in Philadelphia	par
Chester Co.—Chester	1 a 1 1-2 dis
Delaware Co.—do	1 a 1 1-2
Farmers' Bank, Lancaster	1 a 1 1-2
Harrisburgh	1 a 1 1-2
Norristown	1 a 1 1-2
Easton	1 a 1 1-2
Germantown	1 a 1 1-2
Northampton	1 a 1 1-2
Notes of the above under $5	1 1-2
Silver Lake—Montrose	
Lancaster	
Farmers Bank—Hulmville	1 a 1 1-2
York Bank—Little York	1 a 1 1-2
Gettysburg	1 a 1 1-2
Chambersburg	1-2
Carlisle	1-2
Pittsburgh	2
Reading	1-2
Greensburg	8
Brownsville	8
New Hope	12
Do signed I. Q. Leake Cash'r.	1
Other Banks in the state	15 a 95
MICHIGAN	
Bank of Michigan.	dis

ORDINATIONS & INSTALLATIONS.

January 11th.—Rev. *Samuel G. Orton* was ordained over the congregational church in Sidney, N.Y. Sermon by Rev. Elisha Wise of Deposit.

January 12th.—Rev. *James V. Henry*, as Pastor of the Presbyterian church at Ballston, N. Y. Sermon by Rev. Mr. Monteith.

Jan. 31.—Rev. *Daniel Waterbury*, over the Presbyterian church and congregation in Franklin, Delaware co. N. Y. Sermon by Rev. A. Caldwell.

Feb. 1.—Rev. *Francis H. Case* to the pastoral care of the Congregational church in Goshen, Conn. Sermon by the Rev. Dr. Beecher.

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day of January last, by the death of Mr. A. Merrell. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.

CHARLES HASTINGS.

C. Hastings having taken Gardiner Tracy into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.

Utica, March 27, 1826. 91tf

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do.
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79t

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 79

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79t

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825.

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible;

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea Co.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E. Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

FROM THE RELIGIOUS INTELLIGENCER.

THE REVIVAL OF RELIGION IN ——.

Long had we watch'd the varying sky
With interest intense,—
And long the heart as well as eye,
Was kept in deep suspense.

So long a dearth, so deep a gloom,
Our Zion had o'erspread;
That many a plant of vernal bloom,
Seem'd leafless, sear, and dead.

The moral earth was parch'd and dry,
No verdure could be seen,
No budding vines rejoic'd the eye,
Or *Fig Tree's* leaf was green.

Amidst this dark, desponding scene,
When faith began to fail,
And deep stupidity and sin
Seem'd only to prevail;—

We saw with joy a cloud arise,
Small as a human hand,
And watch'd its progress in the skies
Athwart the thirsty land.

At first it seem'd but humid air
Upon a distant hill.
Gentle as evening vapours are,
That in soft dews distil.

But soon the wind began to blow,
Portentous of a shower;
The forest trees were seen to bow,
The heavens began to lower.

Hope shed a beam across the breast,
Of joy and light divine;
And gratitude the soul opprest,
When fell some drops of rain.

The vine put forth her tender bud,
The fig-tree showed her leaf,—
The trembling sinner flew to God,
In agony and grief.

Deep from the forest's gloom was heard
The cheerful song of spring;
Converted sinners praise the Lord,
And glad Hosannas sing.

On every side was heard the sound
Of deep and fervent prayer;
The Christian at his post was found,
And lov'd to labor there.

O then what miracles of grace,
From day to day were wrought;
While sinners were by various ways
To the Redeemer brought.

But while the glorious work went on,
Christians FORGOT TO PRAY!
And while they gaz'd, the cloud was gone,
The Spirit griev'd away!

Return, ungrateful church, return,
With penitential cry,
Perhaps the Lord will hear thee mourn,
And wipe thy weeping eye.

Perhaps again the sinner's cry,
Will greet our raptur'd ear,
And we the song of victory,
From new born souls shall hear.

DUTIES OF A COMPILER OF CHURCH MUSIC.

The following spirited remarks on the duties of a compiler of Church Music are extracted from an article in the Troy Review. The article, primarily had reference to the Musical Monitor of Mr. Reed and the Class Book by Mr. Edson.

The judicious compilation of music intended for devotional purposes is a labour of no ordinary difficulty. In conducting a work of this description, an author has to encounter some of the most inveterate prejudices of which the human mind is susceptible; and in proportion as he consults or disregards these prejudices, his productions will be applauded, or condemned, by the great mass of community. This fact, as lamentable as it is true, will sufficiently account for the extensive circulation that has been allotted to many of the most contemptible compilations of music which have disgraced our country. "Easy Instructors"—"Choice Collections"—"New Selections"—and sixpenny Gamuts, supported by popular favour, have issued from the American press in most prolific abundance. To a similar cause are we indebted for "Patent Notes,"—"Pendulum time-beaters"—and mechanical "Fingering Machines," which have been successively palmed upon the public, as calculated greatly to facilitate the progress of cultivation. These labour-saving contrivances will always *sell*—because they are designed for the relief of the indolent, as well as for the gratification of the ignorant—and we need not wonder at their unmerited popularity. The application of these *quackeries* to the process of cultivation, is, however, extremely absurd. We might as well apply the steam engine to the painter's brush, or the sculptor's chisel, in order to facilitate their employments, as to apply the contrivances mentioned above, to the cultivation of the musical art. But, thanks to the persevering efforts of the well-wishers to church music, these miserable inventions have been degraded to their proper level, and every compilation must now rest on its own intrinsic merits.

The author of a singing book, in our opinion, ought to aim at the accomplishment of two distinct objects; the accommodation of worshipping assemblies, and the elevation of the popular taste. In his efforts to accommodate the religious public, he is not required to supply imaginary wants, but those that are real and substantial. He is not required to consult the opinions and prejudices of the ignorant, any farther than is necessary to secure the great object of general utility. In relation to music, the imaginary wants of community are much more extensive than those which are real. Almost every individual member of society, has some favourite musical specimen, for which he is clamorous, and, should the compiler neglect to consult his wishes, he would, perhaps, be severely censured and his book condemned as unworthy of patronage. On the other hand, if he should consult the predilections of the unlearned in the art, though his book may *sell*, it will fall far below criticism, and depress, rather than elevate, the popular taste.

We do not say that the compiler of sacred music ought entirely to disregard the feelings and prejudices of community: but unless we greatly misjudge, he should consult them so far as is necessary to secure their attention, and no farther. Many persons seem to think that "Old 100th," and "St. Martins" should constitute the standard of musical excellence; and their veneration, however misplaced, invests these specimens, in their view, with all the sacredness that belongs to inspiration. But the gradual elevation of the popular taste—an object not less important than the accommodation of the Church—will ever depend upon those compositions, and compilations that embrace the latest improvements in the art; and the attempt to confine the music of the sanctuary to the productions of the 15th or 16th centuries, is utterly absurd—and the offspring of criminal ignorance.

The "old tunes," (as they are proverbially designated) when scientifically arranged, are, on proper occasions, very useful; and we are far from wishing their entire exclusion from modern collections. On this subject, there are two extremes, both of which should be carefully avoided. One class of the community ask for nothing but "Old 100th" or tunes of a similar character—another class require every thing of modern date, and nothing can be good unless it be new—but both of these classes are in error. Should the former prevail, the musical art will soon become retrograde—should the latter, we lose at once all the dignity and pathos that pervades the music of the sanctuary, and acquire a sickly and unmeaning effeminacy of style that is wholly unfit for devotional purposes. A middle course should be pursued by every compiler—and to enable him to accomplish this object, it is necessary that he should be thoroughly acquainted with the various departments of musical science, and with the productions of European masters. We have books enough already, that are the receptacles of specimens that are good, bad, and indifferent; and it is high time that those compilers who are destitute of the requisite science, should be taught some other employment, in which they may be more useful.

COMMUNICATIONS.

QUESTIONS TO A UNIVERSALIST.

NO. II.

Much is said about God's being the father of all men; and it is asked, will he punish some of his children with eternal misery? It is also said that he certainly will punish none, except it be for their good.

Do not the best of earthly parents find it necessary to punish a bad child, in order to support their authority?

Is it not sometimes necessary to exclude from the family, an extremely vicious child, that he may not ruin the rest?

What good earthly parent would visit his children with the sufferings which God often sends on many in this life?

Would it be agreeable to the best of earthly parents to inflict on many of his children, poverty during life, a feeble and sickly constitution, extreme pain and distress, loss of reason, and death in the most afflicting circumstances?

Would any good earthly parent plunge his children in the ocean, and leave them to the mercy of the waves, or set their dwelling on fire and burn them to death, when they were in profound sleep?

—

It is said that a finite being, in a finite time cannot commit an infinite evil, and that therefore the punishment of the wicked will not be eternal.

But is the space of time occupied in committing a crime at all to be considered, when we are judging what punishment that crime deserves?

Would an assassin, who was fifteen minutes in committing murder, deserve any different punishment than another would, who should commit murder in one minute?

But if in judging what punishment a crime justly deserves, no regard is to be had to the length of time taken up in committing that crime; then why may not a sin be committed in a short time, which justly deserves an endless punishment?

Was Adam unjustly punished, in that he was condemned to eat bread by the sweat of his face, all the days of his life, for once tasting of the forbidden fruit.

Then why may not a sinner in justice, be eternally punished for his sins in this life?

—

In judging the demerit of a culprit, is it necessary to inquire any further after his ability, than to ascertain that he was actually able to obey the law which he violated?

Where there is moral ability to obey a law, do we not always estimate the degree of guilt to be as great as the importance of the law which has been violated?

Was not the law of God given to secure an infinite good?

Is not man capable, as to his natural powers, of obeying the law of God?

If not, why then has God given this law to man?

Does not every violation of this law, involve the principle of disobedience?

Were the principle of disobedience extended to all moral subjects, would it not ruin the universe?

Is not the criminality of a man's conduct to be estimated by what he intends to do, rather than by what he actually accomplishes?

Suppose a man designs to take the life of his neighbour, and is defeated in his attempt, is he not justly considered by the common sense of mankind, as at heart, a murderer?

Is not this decision analogous to our Saviour's declaration, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart?"

—

What is the sinner's intention, when he disregards the authority of God?

Does not he proclaim as far as his influence extends, that the commands of God ought not to be obeyed?

Were a spirit like this to prevail in heaven, would not the same scenes of discord be exhibited there, and throughout the universe, which are seen on the earth?

Is the sinner to be *praised*, because he is not *able* to give his spirit and his principles this extensive spread?

Limited in power and knowledge as wicked men may be, are they not capable of intentions, which, were they gratified, would wrest the sceptre from the hands of the Almighty and consign the universe to everlasting ananarchy?

What less than this, do those passages of Scripture intimate, which speak of wicked men making war upon the Lord and his anointed?

What then is wanting to make the evil of their sins infinite?

—

Is not infinite grace exercised in the salvation of each redeemed sinner?

How can infinite grace be exercised in the case of each redeemed sinner, unless his ill desert be infinite?

—

Will the salvation of the righteous be eternal?

Is their eternal salvation entirely by infinite grace?

How could their salvation be eternal, solely through grace, unless they deserved an eternal punishment?

A man may be saved from the punishment of a day, but would it be proper to call that an eternal destruction?

—

Does not the Bible say that the gift of God is eternal life?

Would it be proper to call that eternal life a *gift*, provided we were justly entiled to a part or all of it?

—

It is pretended that the law of God does not threaten transgressors with eternal punishment. But the Bible teaches that Christ came to redeem us from the curse of the law?

—

Was the curse of the law no more than the miseries of this life?

How then *has* Christ redeemed us at all from the curse of the law?

Since you affirm that temporal misery is the curse of the law, and since all men suffer temporal misery, how are all men redeemed by Christ?

Had a man been condemned to hard labour in the state prison for the term of one year, when he had actually suffered that sentence, would it be proper to say that he was saved from further punishment by mere mercy?

If the curse of the law be not temporal misery, which men actually suffer, then must it not be the threatening of misery in the future state?

—

Has God in his law threatened any thing that is unjust?

Can men be saved from a punishment to which they never were exposed?

But if all are saved from endless punishment, and endless punishment is unjust, then would it not follow that God had threatened an unjust punishment and was determined to execute it, until Christ came and prevented him?

—

Do not all the songs of praise, which the redeemed sing in heaven, show that God would have been just if he had not saved them?

Do we feel under obligation to offer such praise to a being who has only given us our just due, or who has withheld punishment from us that we did not deserve?

—

If it would be unjust not to save all men, and if God could not save all men, without giving his son to die for them; then was not God bound by his justice, on this supposition to give his son to die for them?

Then will it not follow, that the gift of Christ is an act of justice and not an act of mercy?

Is not God under obligation too, to send the news of salvation to all men, that they may be delivered from the tormenting fear of an unjust punishment?

—

Deny the justice of future punishment, and what benefit is there discoverable in the mediation of Christ?

Is all his glory and goodness displayed in saving all men from an unjust punishment?

Those who are saved from the curse of the law, do indeed derive infinite benefit from the mediation of Christ; but can they do so on any other principle than that which admits of the justice of the eternal punishment of the finally impenitent?

But what advantage is the mediation of Christ to those who suffer the penalty of the law?

NORTH WOODSMAN.

Miscellaneous.

SABBATH SCHOOLS,

CONNECTED WITH THE DESTINY OF OUR COUNTRY.—*Concluded.*

To the Editor of the A. S. S. Magazine.

3. To what results will this peculiar character finally lead our nation?

In turning from the causes which have produced our national character, it requires no spirit of divination to foretell something of what is before us. The impetus which we possess must lead to great results. It is hazarding nothing to say, that to all human probability, the energy, the strength, and the spirit of this nation will continue to increase. Sons yet unborn shall pass the mighty deep, and become familiar with countries yet unexplored; the spirit of improvement shall pile its bridges and monuments, dig its canals, build its navies, and the spirit of enterprise shall carry itself through every section of the land, till it passes the furthest mountains, and is stopped by the Pacific. And when there shall be no more forests to cut down—no more mighty achievements to be attempted, then may this nation come to a stand, like a giant with all his fire, and strength, and with no object on which to exhaust them. The time will surely come, when this country will be filled up, and the spirit that settled and subdued it will not be diminished. The burning, energetic character will not, cannot be done away; and the nation may be brought to a stand for want of objects on which to spend itself in the full-tide of its strength.

Now imagine that in reaching this point, the nation has greatly outgrown her moral institutions and moral restraints—what then will be the result? Why, it will be that a nation so situated, must, and will employ the spirit and strength which she possesses. She will spend herself in luxuries, and those energies that might melt down the everlasting Alps, will be employed in inventing new pleasures. Parts of the country will call for action; and as no foreign foe will be dreaded, civil wars and bloodshed will employ the otherwise vacant souls of men. Then will the American nation become a spectacle of horror, glutting its quenchless spirit in its own blood; and for want of other employments, tearing its own vitals.—Oh! then may some trifling cause be a subject amply sufficient for states to rise and arm, and rend each other with the savageness of tigers, as they roar over the lamb trembling under their fangs. O, then may every tyrant on earth mock, as he points the finger of scorn at this great republic, weltering in its own blood! Nothing on earth can save this nation from coming to this result, except the influence of enlightened morality, and pure religion. "Except the Lord keep the city, the watchman waketh but in vain."

Now, on the contrary, supposing that morality and pure religion should keep pace with the growth of this nation, and that every new impulse should be on the side of virtue; what then would be the result? It would be, not that our energy should be lessened, but that as the period arrived when we had accomplished our great projects of internal enterprise, the action would be powerful beyond description; her vote for freedom might outweigh that of all nations. Her voice might silence the hum of war when excited by despotism. Her look might wither the bond that binds sovereigns together for the purposes of oppression. Her extended hand might raise any nation, however low it was trodden down. And then might our happy hills echo the anthems of jubilee sent forth from the voice of uncounted millions.—Then might America be the benefactor—the glory of the world—the residence of peace—the emporium of commerce—the nursery of arts, of science, and literature—the birth place of unknown myriads of immortal beings, who might here be cradled for the realms of everlasting day. Here might the church arise in her purity, beauty, and strength, and encircle the world in her arms. As the natives of other climes stood on some naked eminence, and saw a ship approaching bearing the American flag, they would shout for joy, knowing that it was laden with the blessings of American Christians. Possessing greater means of active benevolence, and greater energy of character than any other nation, so would our Zion be a greater blessing to the world than that of any other nation. Africa would wipe the blood from her chains, and point her sons to our church. The seed of Abraham, now withering under the frown of heaven, would know that a Messiah whose religion could so exalt a nation, must be the Son of God; and Christianity in the full blaze of its light, would banish the darkness of idolatry Yes—and the American church would expend that energy which had been accumulating for generations, in spreading the Gospel of peace. And as they would be more active in the cause of religion, with bosoms burning with a higher devotion than any other part of the Christian church, I doubt not, they would sit on higher thrones of glory above, as they mingle their everlasting song to redeeming love, and wear a brighter crown of glory, as they shine forth in the kingdom of God, as stars in the firmament for ever and ever. The *results*, then, in which the American character will finally end, are to be either the most gloomy or the most happy. I am now prepared,

4. To urge the peculiar motives which bear upon American Christians to incite them to encourage Sabbath Schools.

I have endeavoured to show, that the drama now acting on this continent, is such as the world never before saw. The final catastrophe, now in the dark womb of futurity, must be glorious or awful beyond conception. Our country is stated to be the greatest blessing or the greatest curse which the ordinary course of Providence ever caused the world to feel. It *must* become the wonder of every nation—the praise of every heart—the fountain of immeasurable mercy to the world, or it must eventually become a pile of ruins, over which men and angels may forever weep.

Such is the nation, such the people, among whom American Christians are now called to act, and while no branch of benevolent exertion must be forgotten, I would appeal to their exertions in behalf of Sabbath Schools, in the name of patriotism and the most enlarged benevolence. I plead for the encouragement and extension of Sunday Schools, in the name of that patriotism which led our fathers to embrace hunger and nakedness, danger and fatigue—to give their sons to the sword, and their daughters to mourning. Not only does the Sunday School system make a direct and aggressive warfare on the territories of sin, but it looks forward, as with a burning and bursting anxiety for the fate of future generations, who are to be born on this, and on other continents, who are to be blessings or curses to their race, and to affect their own, and the destiny of many more. Christians in this country are so situated that they cannot strike a blow, which shall not vibrate through distant generations. They are called to act, not merely for the present good of the little circle around them. God has put the character of posterity on the destiny of our country, and perhaps that of other empires in our hands; and this character must be shaped by our exertions. Our country is so rapidly filling up, that nothing but the most strenuous exertions of Christian philanthropy can make morality and religion keep pace with it. The Sunday School system is an engine, which can be put into operation in every part of the country. It operates equally well, whether on the borders of Canada, or on the banks of the Missouri. It can be put into operation, and continued so, with very little expense. Unlike most other blessings, the danger of its being abused, is very small. Does the agriculturalist supply the wants of this life? So does this system—for it makes industry an inseparable part of religion. Does the merchant add to the comforts of life? So does this system, for it elevates and refines a mighty mass of character. Does the civilian preserve the property, the character, or the life of a fellow citizen? So does this system—for it teaches and impresses a just estimate of character, or property, or life, and that too, when the heart is so tender that the impression is not easily effaced. Does the statesman labour to preserve pure the civil blessings already enjoyed—and to make the country more happy at home, and more respected abread? So does this system—for it proposes to make the country rely, not on a few statesmen as pillars of the nation, but on a community of intelligent, moral, and virtuous citizens. As crime can be prevented a thousand times better than remedied when committed, and as the future safety, character, and glory of our nation depend on the influence of this generation, there never was a field more needing Sunday Schools, and in which they give the promise of so lasting a benefit as in this country.—Nor is this all. The teacher of a Sunday School not only holds the future happiness or misery of this nation in his hand, but also the everlasting happiness or wo of millions yet unborn. Motives, then, come also from the other world, attended by all the fearful mysteries of eternity, and call for Sunday Schools. Let them be established and encouraged in every part of this country, not merely because there is much of present misery to be relieved and prevented, but also because the Sunday School system affects the future—is to bless our country and the world—is to tell on the everlasting destinies of eternity.

B. S. M.

AMERICAN BIBLE SOCIETY.

Extract of a letter from J. Nitchie, Esq. Agent of the American Bible Society, to a clergyman in Massachusetts, copied from the Christian Spectator.

Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred Scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the Republic of Columbia, has recently been formed under flattering auspicies, approved by the government, and not opposed, except by a few bigoted priests; most of them being in its favor, and a clergyman of Saint Dominic, who once held a principal place in the Inquisition, now the zealous and devoted Secretary of the Society.

A pious captain on his crew receiving a supply of Bibles from a seamen's association, thus exhorted them:—"Recollect to make use of those Bibles now you have got them, or you had better been without them." "Suppose those nautical instruments, now on board for the use of those who are appointed to navigate the vessel are neglected," observed one, what would be the consequence? certain shipwreck; what those instruments are to the ship, that the Bible is to man."

Mariners' Magazine.

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 23, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will.

Yours,
THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m33

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 18th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.